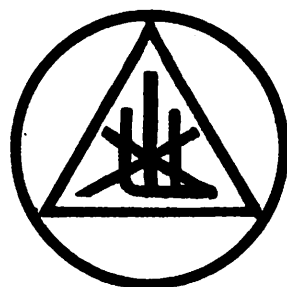


# **the Beacon**



**November 1961**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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## ENERGY FOLLOWS THOUGHT

WE might well give our serious and concerned consideration to this critical period of adjustment to the new age through which humanity is passing. It is almost as though the political, economic and military 'brinkmanship' between nations is carrying us willy-nilly across the safety line of a negotiable alternative between war and peace. The resulting crises and tensions are hard to bear, difficult to understand in spiritual perspective as they appear to go from bad to worse, and may seem impossible to handle wisely, but handle them we must.

'Everything is being rapidly brought to the surface, the good and the bad, the desirable and the undesirable, the past and the future, for the two are one; the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the eye of God; our material civilisation will be seen as giving place rapidly to a more spiritual culture.'\*

Can we continue to believe this sort of statement? Are we yet able to see the 'material civilisation', in which we are immersed, giving way to a more 'spiritual culture'? Isn't it a matter of deepest concern to us that the evils of a materialistic philosophy seem to be erupting their degenerate, corrupt practices to the surface of life, only to be met with apparent indifference and apathy even more frightening than the evils themselves? How is the needed change to come about? Automatically, in response to spiritual impact from the approaching Hierarchy and the Christ? Or, only as the result of real, sustained,

clear-eyed, undismayed effort by those who have some recognition of emerging spiritual values, some stabilised spiritual capacity for a positive co-operation with the forces of light, a strong faith and confidence in the future of humanity; and, therefore, some degree of responsibility in effecting the changes?

It is seriously suggested by *the Beacon* editors that the esoteric group in the world carries a responsibility for the future of humanity which it may not conscientiously evade or delay at this human crisis point. And it is up to us, as a group and as individuals within the group, to attend to that responsibility which is unavoidably ours. There seems to be need for a constant recollectedness of the fact that the esotericists of the world form, or should form, a mediating group and a centre of energy between Hierarchy and humanity. This centre for the reception and transmission of energy on the mental plane functions within the new group of world servers as the heart functions. The truly esoteric projection of energy, therefore, is a matter of thinking in the heart, of creating a relationship between mind and heart, between consciousness and life, through which truth, as far as we can know it, may be brought to bear upon the human condition. 'One disciple, thinking truth, can revolutionise his environment.' The environment is the extent to which the mind can reach and the heart can include; we each define our own environment on the mental plane, within the mind's heart, by the breadth of our thought and vision, and the depth of our spiritual penetration.

We might say, therefore, that as we touch in thought on any world event, or on any problem or area of work or need, we are

\*from THE RAYS AND THE INITIATIONS, p.135.  
by Alice A. Bailey



pouring energy into that human condition. And the trained esotericist, the disciple acting as a catalyst in his environment, by the nature and the potency of his thought, can either increase the destructive negativity of the materialistic aspect, or strengthen the positive flow of constructive spiritual energies.

It has been said, by one who should know, that the esotericist is, alas, seldom to be found on the mental plane where he should be working. This may be at least partly due to the fact that the modern aspirant to discipleship has so often been urged towards practical service as an essential qualification for discipleship, that he is apt to confuse physical plane busyness and activity, doing something, with the reality of service as a disciple, which demonstrates primarily as a condition in consciousness through which his being may express its straight knowledge in practical alignment with all forms of life on all three planes of human consciousness. In terms of ordinary, everyday human affairs, our attitudes of mind and heart affect all our actions and all our relationships, albeit unconsciously and automatically. The right use of the mind as a spiritual means of affecting world conditions and helping to resolve the present struggle between material civilisation and a spiritual culture, is the conscious service available to the esoteric group in the world; this is its primary value to the Hierarchy and to humanity, which spontaneously and automatically results in those right acts of service at the physical level which then follow in right perspective. 'Right wielding of the Law, controlling energy in the initiatory world of causes, automatically brings about activity, movement, force expression, and right distribution of these forces in the lower three worlds.'

We are reminded repeatedly that in order for an aspirant to discipleship to move on to accepted, responsible, trusted ashramic ser-

vice, one of the major requirements is 'a sure belief in humanity as a whole . . . confidence in the future of humanity . . . knowledge that the heart of humanity is sound'. And this gives us a clear directive for our esoteric service on the mental plane. No matter what develops on the world scene, no matter how disruptive, dangerous and threatening the conflict may appear, it is our duty that, knowing the truth of humanity's destined emergence into the spiritual culture of the new age, we should not buttress the destructive forces of materialism by pouring into them the energy of our pessimistic brooding and foreboding. It is our duty to maintain the stability and equilibrium of our serene confidence in human capacity to handle its own crises, and ultimately to choose the path of light and regeneration; to think clearly and confidently of the qualities and the conditions to be built in to any situation we may be energising in thought, so that these life-giving forces may obey the direction of our mental focus and proceed towards their invisible, intangible goal. While we must and should recognise those forces obstructing human progress, the new group of world servers works, not by fighting 'the evil that men do', but by building in the good.

If all the esotericists of the world, forgetting the illusory differences of doctrine and interpretation, could so unite within the heart centre of the new group of world servers as one positive concentration of energy transmission, they could produce such a potent, healing stream of life, love and light throughout the whole body of the human organism, that the spiritual culture of the new age, concerned with the welfare of the one humanity, would rapidly demonstrate its power as new growth, new understanding and new relationships in all fields of human living. In this united endeavour, each one of us is responsible for his own contribution.

M.W.T.



# The Law of the Supplementary Seven

by Djwhal Khul

*Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realised and the law of the supplementary seven is understood, let the group understand the three and then the one. This they can do with the united breath and the unified rhythm.*

## RULE VIII FOR DISCIPLES AND INITIATES

A disciple has to learn to work within the framework of his blending soul-personality. This task at first takes the form of character building and disciplining, whilst upon the Probationary Path, of a struggle to see, of an endeavour to make a continuity of his soul contact. Finally, this leads to the beginning of the stage of soul and personality merging, and at this point he steps upon the Path of Discipleship, technically understood. From then on his problem is to know himself as he truly is, to direct energy to the needed centres which are awaiting scientific attention, to superintend consciously the fitting of himself, as a personality, to act as the instrument of the soul and later of the Hierarchy, to learn to contact energy, to handle and direct it. This entails a comprehension of the mechanism within himself, the seven centres within the vital body, through which the contacted energy must flow under soul direction, and it also means the perfecting of the response apparatus and the newly constructed spiritual mechanism, which exoterically enables him to contact the outside world, and esoterically enables him to contact the world of souls. It implies a steady process of interior perfecting until nothing further remains to be done within that individual framework. The bulk of this work has been covered by the time the fourth initiation has been taken, and has been completely covered when the fifth initiation is undergone.

This all takes much time, but when a certain measure of success has been achieved, when the initiate's understanding is somewhat enlightened, and his energy-use and his power of direction are becoming intelligently applied, he can then begin to work within the framework of the greater seven groups, that is, within the Hierarchy. This he does first upon the periphery of the hierarchical aura and later as a conscious, accepted and pledged worker in some Ashram, the Ashram being dependent upon his ray type. He then is in a position to discover the close interlocking that exists between the supplementary seven, his own seven centres, and the seven great groups within the Hierarchy; he comes to realise that only when his centres are somewhat awakened and attuned is it possible for him to work within the larger framework of the Hierarchy, and this because the quality of the greater groups and the life expression of the seven planetary groups, the seven rays, are being slowly developed by him under the influence of hierarchical supervision through the medium of his own seven centres, the supplementary seven.

Thus, from a new angle which is practical and not simply theoretical, it begins to dawn on him that he is an inalienable part of a group whole, and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility, spiritually speaking, is to permit no hindrance,



on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life, inspired by purpose, from the planetary seven. He knows now that all form a great interlocking directorate through which the will of God is working out. He now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery. Then as he goes on and learns to submit to the law of the supplementary seven, he finds that from the life angle and through his own conscious direction, gradually developed, all the potencies of divinity are his to use, once he can be trusted, as the advanced initiate can ever be trusted. He is then set free for complete co-operation with the purpose lying behind the Plan. He has passed out of the human kingdom into the Hierarchy; later he will pass out of the hierarchical group into Shamballa, or out of our planetary life altogether, and, either here or there, will begin a greater and more extended service.

### **Centre Securely Guarded**

Coming down to the immediate practical issues, the initiate is confronted with the problem of work within the individual framework, for I am not here dealing with the requirements for the initiations above or beyond the third. Here the initiate has reached the point where he grasps the significant fact that the way into the innermost centre is most securely guarded; no one can pass onward and take those more advanced steps which admit into the higher worlds of being and of unparalleled potency until he has demonstrated within the framework of his own life a definite control of energy, and this the black adept also possesses, purity of motive, which the black adept can likewise have, if by purity of motive you mean single-hearted and one-pointed intent, deep love of humanity, which the black adept never has, selflessness, willingness to follow the light wherever it may lead, ability to begin work within the larger framework the moment such an attempt becomes possible, clear vision and spiritual insight, a developed intuition, and an undeviating intention and strong faith in the future. When these qualities begin to show themselves, it then becomes possible to admit the initiate to further advancement upon the Way.

It is believed to be safe for him now to move on a few more steps into greater light, and then, having reached his next point of testing, he must there again demonstrate the rightness of his work within the individual framework, and his ability to work within the greater framework in group formation. He must appreciate the fact that, as he passes upon the upward way, he may not safely so do without the safeguards which protect the Way from him until he knows more; he must learn also that the group protects him and that only with the group can he proceed with security; he begins to realise that the group is not only a protection but also his chosen and destined field of service. He begins to learn with his group the meaning of the 'united breath' referred to in this rule, and also to work with the group in 'unified rhythm'.

Thus he goes from strength to strength. All the time the Hierarchy is aiding in his development and at the same time protecting the way from him until such time as glamour cannot reach him. This individual security of his is only reached between the time of taking the second initiation and the third. Prior to that, he is still regarded as a potential hazard, and as unstable. After that, he may suffer from illusion, but there is then no fear of his permanently turning back and reaching the left-hand path and so perhaps, in rare cases, finding his way into the Black Lodge. The major liability of the average initiate is sloth or lack of speed. Ponder on that.

I would have you grasp clearly the highly condensed presentation I have given you. Some of it you know already, but it is the synthetic presentation which I would have you appreciate and appropriate. We can then take up the work to be done within the individual framework by the initiate; I will endeavour to help you to understand somewhat more clearly what the initiate-consciousness would read into the law of the supplementary seven.

Beginning with this eighth rule which we are now studying, we enter upon the consideration of certain major unfoldments, major spiritual happenings and a series of major awakenings in consciousness which are

in the nature of events. These involve likewise certain major recognitions and appreciations which will affect the initiate increasingly and bring about his eventual attainment. These are the factors which condition the date of his achievement, and not the character undertakings and the soul contacts which are so necessary upon the Path of Probation and upon the Path of Discipleship.

### **Laws of Nature Unavoidable**

We are principally concerned at this point with the interpretation of the law of the supplementary seven. It must be remembered that the laws of nature are imposed upon the mass of men, and cannot be avoided. If these laws are broken, infringed or evaded, they carry their own penalty within themselves, and this also cannot be avoided. These great protective laws are intended to guard the personalities through which the soul incarnates, and, eventually, to cement and further all the great and possible relationships. The man passes from the stage of antagonism, as an individual, to the control of these natural though divine laws, to a recognition of their inevitability and of their wisdom. They automatically then control him.

When this control by the laws of nature has become complete, the man becomes an aspirant and begins to come under the laws of the soul, which are laws concerned primarily with the establishing of the great fellowship of the universe. There has been much confusion among esotericists upon these points. They confuse the discipline to which the personality has to submit when coming under soul influence, with the laws of the soul, which have naught to do with the petty little affairs of the personality, unimportant and unnoticed by the soul on its own plane, but with the growing recognition of right group relations; these are based upon a growing understanding of the hierarchical mode of work and of inter-hierarchical relationships. The laws of nature, therefore, concern the activities of the soul in form, and are mandatory and accepted by the form nature. The laws of the soul concern the life of the soul upon its own plane, and the relation which the blending soul and person-

ality learn to establish with other souls and with the Hierarchy. These are consciously and voluntarily obeyed, and are not just accepted as mandatory and as forced upon the man by force of circumstances, experience and evolution. They tend to bring about increasing relation between the Hierarchy of Souls and humanity as a whole, between the great planetary centre which is the custodian of the principle of love, and the planetary centre, humanity, which nurtures and distributes the energy of mind.

The law of the supplementary seven is the great synthetic law of life or of spirit, and is the law with which the initiate works; it is this law he wields. From acceptance of the laws of nature and obedience to the laws of the soul, he passes into the positive phase of understanding and wielding the law of life. Because this is a governing law for all initiates, and because we know that the nature of life-energy or of spirit cannot be grasped until after the third initiation, it is exceedingly difficult for me to write in explanation of this law. You have not yet the initiate consciousness. I have therefore had to express this law in terms of form, whereas the initiate understands it from its formless angle.

This law is concerned with the wielding of energy in the world of the spiritual triad and not with the distribution or the transmission of this energy to the three worlds in which average humanity habitually dwells. Right wielding of this law, controlling energy in the initiatory world of causes, automatically brings about activity, movement, force expression, and right distribution of these forces in the lower three worlds. These are, under the evolutionary law, direct reflections of the three higher worlds of the triadal light and life. Motivation, the use of the eye of vision, turned this time by the initiate, functioning in the world of causes, upon the worlds of human living, and the correct direction of force, in co-operation with the hierarchical Plan, condition all the activities of the initiate working with this law. Clearer than this I cannot be.

This law of the supplementary seven is concerned with the inflow of energy from the

seven planetary centres to the seven groups or types of men, via the seven groups within the Hierarchy. In this work of transmission the seven centres of the initiate are used as agencies; their work, therefore, is not the interrelated work of right transmission of energy within the septenary constitution of the etheric body of the individual initiate, implementing his life expression, but is the task of being responsive to the seven types of planetary energy which are received in a pure state. It is then channelled through the seven centres in the initiate's etheric vehicle and out into the world of men, as regenerative and constructive forces. These living spiritual energies, transmitted by the individual initiate from the planetary centres, are handled by him under a great uniform plan and are the means whereby salvation, to use an old familiar word, can come to the aid of humanity. This is the 'saving force' in its various aspects, of which the Great Invocation speaks: 'The hour of service of the saving force has now arrived'. (*The Externalisation of the Hierarchy*, page 249.) The high Initiates, those above the rank of Master, work with the energies coming from the seven planets of the solar system at this time active; these feed or implement the seven planetary centres. But the law of the supplementary seven is applied by initiates below the rank of Master, and they are therefore working solely with the seven centres within the form of the One in whom we live and move and have our being.

### Circulation of Energy

One of their first tasks is to bring about a free flow and right energy relations between the three major centres in our planet, which correspond to the head, heart and throat centres in man. They are occupied with the circulation of energy between Shamballa, the Hierarchy and Humanity. This circulation which for the first time in planetary history includes the highest centre, Shamballa, is not yet completely established. Shamballa has been in touch with the centre called humanity, by impact, several times in the history of the race. But there has been no reciprocal action, and no free flow. Humanity has taken the impact of energy and this impact has wrought changes in the activity of the centre, but there has been no 'responsive return', as it is

esoterically called, and hence no circulation.

The Shamballa force has hitherto been transmitted via the Hierarchy. For the first time, and in this century, there has been direct impact.

We shall eventually have a free circulation and a veritable vortex of force set up between the three centres; it will be of such an increasing radiatory activity that, moving in both directions around the two centres, it will eventually contact the radiations emanating from the other four centres of the planetary Life, thus completing the interplay and the interrelation between all seven. These four include the three lower kingdoms of nature and a certain basic centre, corresponding to the centre at the base of the spine in man, about which nothing is as yet known nor will be known for ages to come.

The importance, therefore, of the centre which we call humanity will be apparent. *The Secret Doctrine* has ever taught that mankind has a special function in saving and regenerating nature. The 'saving force', a circulatory combination of the three major energies, is radiated by humanity as a group-creative impulse, and this gradually sweeps all forms of life into the field of its magnetic potency, thus relating them, or rather the soul of each kingdom, to the Hierarchy and to Shamballa. This involves a great mystery which is closely tied up, little as you may realise it, with the doctrine of Avatars or of World Saviours.

It is in this connection that the words I gave you previously are pertinent:

1. 'The group must understand the nature of the Three.' This will be seen to refer to the three major centres and the nature of their relationship, and not specifically to the Trinity.
2. 'The nature of the One must be grasped and comprehended.' This has reference to the fact that our planetary life is itself a centre within a still greater life, and is today one of the three planetary centres, even if not yet one of the seven sacred planets, which are the custodians of the force, in process of transmission, which will be to the greater Life what Shamballa, the Hierarchy and humanity are to our planetary Logos.
3. 'The group must work through the medium of the united breath.' This deals with the processes of



circulation, for the breath is the life and pours through all the centres.

4. 'The group must attain a unified rhythm.' This has no reference in reality to the work of a group of disciples, but to a group of centres of life, such as the three major centres or the entire group of seven centres.

A study of these ideas may carry illumination, but I would again remind you that I write for initiates, living at a later period in this century and in the next.

### **Significance of Word 'Supplementary'**

In considering this law of the supplementary seven, I would like to point out that the word 'supplementary' is of real significance. It brings in a factor of great interest, from the angle of initiation. You must bear in mind that when the antahkarana is constructed and in use, there is consequently a free play of energy in a direct line between the spiritual triad and the personality; i.e., between the monad and its earthly anchor. You will also remember that the soul body, the form on the higher levels of the mental plane which has shrouded the soul, eventually disappears. This, as you know, takes place at the fourth initiation and is one of the best recognised facts in the occult teaching. In the three worlds, the correspondence to this disappearance of the form of the second divine aspect, the soul, is the dissolution of the astral body, the second aspect of the personality. Then the personality stands free from its control. Sensitivity and reaction to contact in the three worlds has been perfectly developed, but it no longer holds the disciple a prisoner.

Then, at a later stage upon the path of initiation, the causal body also disappears and the initiate stands free in the three worlds. The astral body and the causal or soul body are, in the language of esotericism, supplementary to reality. They have had a temporary reality during the evolutionary process, but, having served their purpose and having endowed man with certain required assets, consciousness, feeling, sensitivity, the ability to establish and register contact, they pass away, and the initiate remains, possessed of power over form, and a fully awakened consciousness. He is a soul and the fusion is complete.

What is true of the individual is true too of

the heavenly Man, the planetary Logos. In the long period of a world cycle there comes a time when the Hierarchy itself, as a body organised and functioning in order to implement certain evolutionary ends, is no longer needed. It is then regarded as supplementary, and under the law, its life, its potency and its entire consciousness are absorbed into the planetary head centre, Shamballa. A great process of abstraction or of withdrawal takes place, covering necessarily a long period of time, and which is consummated only when evolution, as we know it, comes to an end and the planetary Life, again, as we know it, also comes to an end. Men become disciples and then initiates. Some stay as hierarchical workers, choosing to work with the planetary forces of evolution. Others pass on into the great council chamber of the Lord of the world, and still others pass out of our planetary ring-pass-not altogether.

Thus the law of the supplementary seven is ever in force. It functions in the processes going on in the seven centres of the individual man, gathering energy from one centre into another until all are centred, controlled and directed in the head. In the stage of what the Hindus call 'samadhi', the vital energies from all the centres are concentrated in the highest head centre in the etheric body, in the area just above the physical head. Thus the analogy is complete. The processes of abstraction are, as you may thus see, connected with the life aspect, are set in motion by an act of the spiritual will, and constitute the 'resurrection principle which lies hidden in the work of the Destroyer', as an old esoteric saying expresses it. The lowest manifestation of this principle is to be seen in the process of what we call death, which is in reality a means of abstracting the life principle, informed by consciousness, from the form or the bodies in the three worlds.

Thus, the great synthesis emerges, and destruction, death, and dissolution are in reality naught but the life processes. Abstraction is indicative of process, progress and development.

It is this aspect of the law of life, or the law of synthesis, as it is called in certain larger connotations, with which the initiate specifically deals when wielding the law of the

*(Continued on page 168)*

# The Image of the Beautiful

by Colby Dorr Dam

(from Oslo, Norway.)

*How should humanity rise above the savage, stupid and criminal conflicts by which it is so bedevilled, and thus attain to the beauty and synthesis of the kingdom of heaven?*

**E**ACH nation expresses its idealism differently through its own traditions, institutions and culture. In these Scandinavian countries where the intellectual level is relatively high, there is a fusion between love and ideas which reflects itself in their humane social systems; in their music, drama, ballet, and sculpture; in their industrial arts; and especially in the feeling for order, beauty and discipline which seems to permeate the populations.

They are small, poor countries by American standards, with limited raw materials, production facilities and arable lands. Most of their buildings are old, there is little central heating, and their plumbing often requires an instruction manual; yet the simplest coffee shops, in Copenhagen, Stockholm or Oslo will have oil paintings or bas reliefs on the walls, fresh flowers on every table and an atmosphere of quiet reflection found only in the more exclusive American clubs. Here, where every one has a little and few have too much, the people seem to know that standards of love and ideas do not depend on a standard of living; and that families with modest incomes can develop a collective response to the beautiful which becomes part of the

national character and heritage.

This aesthetic refinement is the nursery of beautiful thought where the human qualities nourish the intellect imperceptibly, as soil, water and sun feed the flowers. Indeed, the whole cultural process derives from a progressive image of the beautiful, which reaches upward from nature through mankind and into the infinite. It is this image which defines the scope of love, the range of thought and the motive for action; which generates science on physical levels, religion on emotional levels, and philosophy on intellectual levels of expression. It is this image which leads mankind forward through life, through death and millenia of time, into the kingdom of heaven.

Beyond this archaic, biblical phrase, lies a universal synthesis of the beautiful, which reveals and explains the whole dynamic relation between life and its material forms in the kingdoms of nature. This phrase which integrates and transcends the various special creative faculties, refers to the eventual control of personality, the whole subjective life of mankind, by the soul's expanding image of the beautiful. This becomes quite

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(Continued from page 167)

supplementary seven. The group angle of the matter can be seen if you remember that the individual initiate, when wielding this law, draws upon the united energy of the will, as the group is expressing it in unified rhythm. It is by the use of the united breath of the entire group, as much of it as his individual will can assimilate, focus, use and direct, that he augments his own will and its directed force. The breath, as we well know, is the life; this law is the one wielded by the living or risen Christ, in perfect harmony with the will of Shamballa. Herein lies one of the

mysteries of the resurrection initiation, about which so little has been told, and it is the very heart of the mystery of the ascension initiation. In this latter initiation, the living risen Christ withdraws or abstracts himself and enters consciously and permanently into the great centre, Shamballa. The resurrection and the ascension are the results of the death, or destruction, of the causal body. It can be seen, therefore, how true the Gospel story is to the purposes of Shamballa.

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from A TREATISE ON THE SEVEN RAYS, VOL. V.



obvious when the impact of the aesthetic principle upon the evolution of personality is measured and evaluated. It is an impact which ranges all the way from the lip-stick to the visions of the saints and the parables of Christ.

### **Humans, Sensory Animals**

The aesthetic progression moves from the objective, sensory levels of nature, through many emotional and intellectual phases, to universal ideas which open the doors of revelation and generate a new civilisation. Why, then, do the forms of nature seem so lovely, and many of the forms of human nature so ugly, chaotic and insane? Because we are, as yet, primarily sensory animals with merely a dim, personal and foggy notion of our own identity. Once this truth is grasped and its massive implications are accepted by leaders of contemporary culture, we shall no longer look to the natural order to explain human evolution, define human events and document human history. For it is the futile and disastrous attempt by leadership on both sides of the Iron Curtain to lock up human purpose, meaning and direction, in the narrow cells of natural law that has produced the world conflict of ideas and threatened mankind with atomic extinction. It is a crisis induced by the accumulated evils and ignorance of mankind, to change the focus and expand the dimensions of human awareness. All our minute personal perspectives, which reach only from birth to the grave, are now too insignificant to cover the relativity, continuity and direction of the life-energies which generate and destroy the visible forms of creation. Therefore the meaning of life must be found, not by exploring nature, but by transcending human nature.

The most accessible agent of self-transcendence is precisely the image of the beautiful which feeds idealism and promotes the cultural process. This recognition opens up a central question for the atomic age.

What is the basic reason for the shocking discrepancy between the beauty and harmony of the natural order and the savage, stupid and criminal conflicts of the human order? There is, of course, an excellent reason why man continues to look backward into nature

to find that which he cannot find within himself. It is a futile, impossible and dangerous attempt; for the natural order cannot, and will not, save our civilisation from destruction. The saving principle of which idealism and the search for the beautiful are the psychic seeds, lies above, not below, human nature. The eye cannot see it, the ear cannot hear it, the hand cannot touch it; yet this psychic energy controls the moral, social, emotional and intellectual evolution of mankind, together with the creative faculties which produce leadership and direct events. We must therefore understand the kingdom of heaven as a universal synthesis which explains, integrates and focuses, here and now, into active creative faculty, the whole area of human relations, the entire relativity between nature, man and God. Therefore, no material forms, no objective ideas, no special knowledge, no national culture, no religious theology can measure the dimensions of the beautiful. They are measurable only in terms of the love-wisdom of Christ and his Hierarchy who integrate, guide and transcend the manifested life-energies of our planet and solar system, atomic, organic, instinctive, emotional, mental and intuitive. These six energies, which our planet projects into time, form and space, are the lowest aspects of our solar system, the physical body of God.

Therefore the human animal, focused in his senses and objective mind, is like a man who selects his friends according to their clothing and body measurements. What, indeed, can we expect of a creature who measures life with birth and death? Here lies the root of that spiritual ignorance, that child-fantasy we call the space age. After death, in the realm of the subject, there is no space, no time, no object. If these three major illusions of mankind are the measure of human meaning, creation is, indeed, only a bad joke which has no point.

### **Intuition as Fourth Dimension**

The destruction of these illusions among the creative minority is one major purpose of the contemporary war of ideas. Therefore the revelation of the beautiful for our time means a transfer of the self-concept and its sense of identity from an objective to a subjective focus. This transfer will end the control of

nature over human nature; it will destroy the physical instincts, the sensory emotions, the objective mind; it will demonstrate the authority of human qualities and values over the meaning of physical facts; it will introduce the intuition as a fourth dimension and a synthesis of human experience. This dimension is clearly foreshadowed in Einstein's theory of relativity and the current revolution in scientific thinking. It is a beautiful dimension; for as the love of beauty reveals the beauty of love, the aesthetic principle leads us into a beautiful consciousness; and herein lies the majestic relativity between form and life which Christ declared.

Our sensory culture, which strives for the natural beauty of appearances, is a necessary prelude to the discovery of subjective beauty. Here we enter a fourth dimension of human qualities and values which is always metaphysical. Therefore, no sensory culture, no scientific discipline, no objective thinker, no economic system or industrial technique can conceive, let alone understand, a beautiful consciousness. This is the goal of our present humanities and social sciences, which are destined to invoke the same revolution in human relations that Einstein's theory of relativity has generated in the physical sciences. By smashing the glamour and illusion of the objective mind and the intellectual basis of materialism, he opened the door to subjective beauty. He made possible, for the first time in human history, a rational approach to the whole relation between subject and object in human evolution.

Aesthetic vision, the capacity to see the beautiful within and around us, is a result of the integration of the human aspects of personality, which build the human intellect and establish its control over scientific thinking and the objective mind. There is, in other words, a human as well as a physical reasoning process. Pure human reason is destined to destroy the objective mind, and is directly linked to Christ and his Hierarchy. We might define it as universal intuitions. It is the next dimension for mankind which is touched today by our leading creative specialists only in rare moments of major crisis. It is a synthesis of human quality which transfigures all types of idealism into the hard

logic of a geometrical formula. It is a revelation of subjective beauty so magnetic and dynamic that it controls and directs the entire cultural process.

### **Mind of the Soul**

We are accustomed today to the logic of the object, the natural mind of the senses which generates scientific intellect and integrates the nature segment of human nature. This is the sensory mind of materialism which is essential to raise and balance the world standard of living. This is the mind which, on both sides of the Iron Curtain, has fomented the ideological war and introduced the atomic age. In the current suicidal madness of the missile gap, we seem to have forgotten that the soul, as well as the body, has a mind of its own. This mind of synthesis, which knows the indestructible logic of the good in humanity, is the instrument of revelation; it is, as yet, only a seed of the future, buried in the soil of sensations, instincts, appetites, materialism and a militant animalism. This is the seed of idealism. It is not, as yet, a rational seed, but a nebulous dream of the heart which we call faith, belief, prayer, love, worship, intuition etc. It is, for the most part, a personalised, objective, sensory dream, focused around the material forms of man and nature. It has, as yet, no sense of the majesty, scope, direction or meaning of the life energies which create and destroy the forms. It has no grasp of personality in terms of the common, universal relativity, between subject and object; no recognition of the power of the soul to transcend and control the manifested universe. Hence idealism tries, with eloquent futility, to measure the subjective order with objective yardsticks; to understand life in terms of the appearances of the multiplicity of its temporal forms. This leads nowhere because life always controls and transcends its material forms. We have, in other words, a psychic as well as a physical or biological destiny; it is this subjective destiny which shapes and controls our lives after death, when the manifested universe disappears. It is essential, therefore, to build for the hereafter as well as the here. This is difficult for the objective thinker who identifies himself only with time, form and space. Eventually he has to discover that the manifested universe



contains no explanation of himself; that no object can measure the dimensions of the subject.

### **An Ever-expanding Life**

There, for the first time, he gets a glimpse of the meaning, direction and goal of the subjective life of mankind as a whole. He begins to understand himself, not only as Joe Doakes, but as humanity. He realises why man sees around him, always and everywhere, only a reflected image of himself; why incarnation is not an end in itself, but rather a means for the revelation of an ever-expanding life. This is the reason why the human soul has potential control over the organic life of the body. We are, in other words, a temporal fusion of two life principles; and our evolution is motivated by the tension between the human and nature aspects of personality. One major expression of this tension is attraction towards the beautiful. Up through the stage of physical or scientific intellect, this attraction is natural, sensory, pragmatic, objective. For most scientists and executives, the phrase 'a beautiful consciousness' is therefore meaningless. Human intellect, on the other hand, is a revelation of the subject and embraces the whole field of values, qualities and human relations.

We can now formulate a major question in the immediate destiny of mankind. What are the basic differences between the capitalist and communist images of the beautiful? The Moscow-Peking image is mediaeval, and was born and nourished out of centuries of the most vicious and brutal economic evils in the history of mankind. It is a class-animal image compounded of instinct, emotion and the objective mind. The communist image of the rich as wicked and evil and the poor as good and virtuous, is infantile. It is a fantasy cleverly conceived and fanatically documented to identify private wealth with evil; to foment hatred, envy, jealousy, and violence among the poor, hungry, ignorant and diseased masses, against the rich; to destroy the fusion of wealth with political power which has ruled the backward, undeveloped and primitive nations since the days of the Roman Empire. The basic reason for the morbid secrecy of the Iron Curtain is the

fear of the Communist Party that the Russian people may discover the truth behind the dangerous and naïve fallacies of their whole class-economic philosophy: that property and wealth are neither good nor bad *per se* but neutral; that property relations represent only a small segment of human relations; that economic growth can be joined with psychological slavery in the free western democratic societies; that the birth and death of nations and empires is controlled by economic rather than psychic factors; that the standard of living, rather than the standard of thinking, controls human destiny.

Western thinkers in various fields are now bringing into focus this massive assault by the nature aspects of the east upon the human aspects of the west. They realise it is not merely a political, military or economic attack, but equally a subjective assault on the whole psychic fabric of western idealism, free institutions and Christian faith. The Communist Party has a comprehensive dialectic image of the economic evils in the nature aspects of mankind to which they are fanatically dedicated. Western leaders on the other hand have no comparable grasp, no world philosophy of the common good in the human aspects of mankind. Both aspects are real, and both are necessary to force mankind from an objective to a subjective approach to human destiny. For we are a humanity obsessed with the physical; and the populations on both sides of the Iron Curtain are sunk up to their necks in different forms of materialism. Each side sees and exploits the evils, but ignores the idealism, of the other, and neither side realises as yet that the central issue is not physical but spiritual survival. This psychic balance of power can be measured only in terms of the total consciousness of mankind. It is not surprising therefore that one of our more perceptive columnists, James Roston, writes in the *New York Times*: 'We live on the brink of a precipice so steep that its measurements transcend our understanding'. They do indeed, because the measurements belong not to the human but to the spiritual order. They are made with ultimate precision by Christ and his Hierarchy who stand behind the current war of ideas. They know that the human obsession with the

physical is such that only the threat of instant death can destroy it. They know that, for the survival of freedom, western idealism must have that same comprehensive grasp of the common human aspects of mankind that the Communist Party applies to their nature aspects. They know when, how and why the death of the body assures the life of the soul. Thus, the question of our age is not whether our humanity can survive physically in the cold war, but whether they could survive spiritually without it. It is extremely doubtful.

### End of the Objective Rope

For the western world has reached the end of its objective rope. It is externalised to the point of extinction. It cannot locate heaven in outer space, or measure the direction of events in three dimensions. It cannot unify nations, races, creeds and cultures on a tabulating machine. It cannot find in any special discipline, a common language for mankind. However, the voice of the beautiful speaks a common language and the image of the beautiful projects an outline and a texture as common as eyes and ears and arms and legs. It is a subjective blueprint of the soil of freedom and idealism where the

seeds of beautiful human relations are already beginning to sprout.

Of this soil the Master M writes: 'The existing forms correspond very little to the beauty of the future . . . A beautiful step is prepared for everyone . . . Find the path of thinking about immortality . . . Wondrous, limitless existence on the far-off worlds is conditioned upon the attainment of beauty . . . A grasp of the principle of relativity may show to what an extent the attainment of the higher spheres differs from a planetary existence'.\*

As the present war of ideas gradually balances the world standard of living, the subjective relativity of the beautiful in human relations will dissolve our current obsession with the physical. For we shall know that what the searching human spirit has created thus far on this planet, it can also recreate. Then we shall, perhaps, see the extreme folly of searching in guided missiles for the doorway into heaven.

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\* from INFINITY, VOL. I.

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*Here I am fulfilling my intention to write a book on the subject of the Seven Rays . . . We shall, from the outset, accept the fact of the soul. We shall not consider the arguments for or against the hypothesis of there being a soul — universal, cosmic, and divine, or individual and human. For our purposes of discussion, the soul exists, and its intrinsic reality is assumed, as a basic and proven principle . . . To the aspirant, and to those who are seeking to demonstrate the existence of the soul because they believe in its existence, this expression of its laws and tradition, its nature, origin and potentialities will become a gradually deepening and experienced phenomenon.*

*What I indicate and the suggestions I may make, will, I forecast, be demonstrated in the scientific sense, during the coming Aquarian age. Science will then have penetrated a little further into the field of intangible yet real phenomena; it will have discovered, mayhap it has already made this discovery, that the dense and concrete do not exist; it will know that there is but one substance, present in nature in varying degrees of density and of vibratory activity, and that this substance is impelled by urgent purpose and expressive of divine intent.*

from A TREATISE ON THE SEVEN RAYS, Vol. I.  
Foreword, pp. xxii-xxiii



The Elements as

## Modes of Relationships

The Dynamics of Astrological Symbolism

by Marcia Moore

*As each element travels through the signs with which it has affinity, it develops from that which it is in itself, through the stage in which it reacts as the not-self, till at last, as the pairs of opposites are transcended, it becomes a complete entity fully synthesised in consciousness.*

**W**E shall now endeavour to delineate some of the internal relations of the four elements, earth, water, air and fire. Each of these basic organising principles operates through three signs of the zodiac constituting, in all, twelve phases of cyclic experience. The main point to bear in mind is that any particular sign such as Aries or Pisces does not represent a static set of characteristics or conditions but rather depicts a stage in the evolution of the soul toward self-actualisation and self-realisation. Together they must be understood as phases in a dynamic process, whereby all nature works toward perfect harmony of forms and functions.

This progress of each element, through the three signs with which it bears an affinity, can in a general way be envisioned in terms of thesis, antithesis and synthesis. The point of origin of an element, its thesis, is a statement of what it is in itself. Next it meets its antithesis in the outer world of the not-self to which it reacts in characteristic manner. Finally, the opposites are reconciled or synthesised in the consciousness of the unfolding entity. Thus the whole zodiac hangs together as an intricate structure of counterpoised and balanced qualities.\*

We begin with fire which, in the first sign, Aries, represents the principle of primal selfhood projecting into wordly expression in

a spontaneous burst of energy. This is the sign of beginnings, the utterly unadorned will-to-manifest springing into objective existence, much as the germinating seed forces its way through the crust of soil with the new season. Even the glyph used to denote Aries resembles an upsurging fountain or a newly sprouting plant. The figure for its ruling planet, Mars, culminates in a similar out-thrusting motion like an arrow piercing upward. This is the birth-sign of the ego, the great 'I am', asserting its intent to become that which in seed form it already is. And, in actual fact, the natives of Aries are frequently characterised by their rash impulsiveness, their willingness to jump into action, and ability to pioneer new endeavours.

### Gift from Prometheus

The mythological symbol of this initiating power is the great titan, Prometheus, who dared defy heaven itself to bring down fire to civilise the race of men, and by this sacrifice made possible all future progress. In the deeper sense this gift from the original Lord of Flame is the spark of mind, implanted in the human being, which makes him something more than an animal living by instinct alone. Only man is truly self-aware and able to observe himself, as a distinct individual, set apart from the rest of creation. In this way he can grow through pitting himself against nature, both within and without. He suffers from his alienation but, in the effort to overcome the limitations of time and space, he can also transcend himself and arrive at a unity which does not deny, but includes, his right to be different.

\*In order to see this process as a whole the reader is advised to refer to the diagram and key words accompanying the previous article in this series.

(*The Beacon*, Sept. 1961, p. 153)

The fire of mind not only illumines the lower spheres by making them known to the observer, but is also a seeding ground of ideas which provide the inspiration for whatever eventuates in outer affairs. Thus Aries is associated with the head and brain, from which emanate the thoughts which initiate all activity. Because all circumstances originate on the plane of mind, the esoteric ruler of Aries is Mercury, the planet of mind, of communications, and the legendary messenger of the gods. We shall not discuss the esoteric rulerships in this article, but to the trained astrologer, the esoteric rulers, given in the book *Esoteric Astrology*, are of the utmost value in understanding the inner meanings of the signs.

Aries is also the crusader riding forth to battle in shining armour with the red cross gleaming upon his breastplate. As a warrior for the Lord he journeys on his way heedless of the consequences of his burning, if somewhat naïve, zeal to lead the way to glory. There seems a curious lack of involvement here, with little weighing of rights and wrongs, nor thought of the dismay with which others may regard so rude an invasion of ancient cities and ancestral lands. Many rounds of the wheel may be necessary before the warrior, chastened and subdued, gathers courage to set forth once more on his last most glorious quest, from which he will not return as a separate ego, because he has finally learned to sacrifice all his pride upon the altar of time's defeat and willingly see it turn to ashes in order that the immortal essence of himself may burn free.

Four signs later in Leo this same fire breaks forth anew, but the assertion 'I am' is followed by the word 'that'. 'I am — that'. In the intervening three stages of experience the self has acquired a body with which it identifies, a kingdom over which to preside. The sentient personality which in Aries was content simply to be like a breath on the wind, now has a mechanism of becoming, through which it can express its natural instincts and which modifies them according to the substance it seeks to dominate. Thus Leo is the sign of self-conscious individuality. It is the king who knows himself as one set apart

from the masses whom he rules. This basic opposition between self and not-self is a logical outcome of the original individualising impulse in Aries just as every action is followed by a reaction.

Where Aries sought the road to glory, Leo would remain right where he is and let others bask in his kingly splendour. His is the will-to-rule and to illumine, which like the Sun, ruler of this sign, radiates that power which was only the spark of an idea in Aries. This rulership is exercised not so much by force but because the Leo-type person seems to consider it his inherent destiny to shed munificence about him just as the Sun must shine and be reflected from lesser objects. He feels that his is the divine right of kings — and, perhaps in a spiritual sense, it is so. Even in ordinary life one finds that the Leo person needs above all to be appreciated and languishes from lack of attention like the Sun behind a cloud.

In the glyph for the Sun as well as for the sign itself we see an illustration of this idea of an emanating point surrounded by its sphere of influence. The newly consolidated ego in order to know itself as a differentiated personality must impress itself upon its creation. It must express outwardly that which in essence it is. So the monarch in Leo must deliberately master and assimilate that portion of matter, the not-self, which the crusader in Aries either would not have recognised, being so completely identified with it, or else would have disowned as a foreign horde. But in the end it is the illumined self-knowledge and soul control of the evolved Leo type which makes possible his great sensitivity to the energies which impinge upon his consciousness from material and spiritual worlds. He can respond to the Plan or Divine Will as he envisions it, and can give creative expression to this vision for all to see.

#### **'I am that I AM'**

Finally, in Sagittarius, the soul comes to realise that its existence encompasses both that which is known as self and not-self, or as the ancient aphorism has it, 'I am that I AM'. First through personal ambition and later through spiritual aspiration the intensity of



Aries and extensity of Leo are brought to a point of focus by the one-pointed aim of the Archer. Sagittarius is associated with idealism and the higher mind, because always it is the power of thought which integrates and directs the energies of the animal man represented by the lower part of the centaur. Its ruling planet, Jupiter, also gives it an expansive, wide-ranging connotation. The Sagittarian must be free to seek out new horizons, but he has to realise that such freedom comes only from an expansion of consciousness and not from mere self-assertion, Aries, or self-dominion, Leo.

In Sagittarius, the many pairs of opposites which follow from the original dichotomy of self and not-self, are reconciled and resolved through the constructs of philosophy and religion. The king gives way to the sage whose wisdom is born of the ability to make both material and spiritual realities significant, in terms of one another and of that Unity of which both are complementary halves. Leo may fill his kingdom to overflowing with the spoils of battle brought in by Aries, but only the Sagittarian capacity to understand fulfils the need to make this accumulation of goods and experience meaningful in the service of the whole. The arrow, symbol of Sagittarius, shows this power to overpass the walls which bound Leo's kingdom and to intuit the inner connections which link all parts within the empire of the illumined mind.

Together, the three fire signs represent progressive stages of self-actualisation. They are individualising, concerned more with being than doing, and with the drive of the spiritual self to manifest its innate unity through the diverse forms of creation.

We come next to the element of earth, Taurus being the second sign of the zodiac immediately following Aries. Here we must analyse that which the self possesses and endeavours to make its own. We are, therefore, dealing with realms of values, since that which the ego attracts to itself out of the good earth must in some way be considered desirable or useful to the evolving organism. Together the three earth signs form the basic triangle of material expression, harnessing or grounding the previous fire signs

so that they are rendered productive of worldly benefits. It is no longer enough simply to be. One must also do something about it.

Taurus stands for ownership, money, resources and all that which the insubstantial shoot in Aries must incorporate as it sends roots deep into the soil below in order to stabilise itself upon the plane of earth. Taurus rules the body, man's first and most valuable possession, but even more fundamentally it represents the capacity to attract matter toward oneself. This magnetic pull operates through the ruling planet Venus, which attracts opposites in the love relationship and is also significant of all that which is considered to be attractive — beauty, luxuries, art etc. The planet Earth also bears a close affinity with Taurus, as all earth-born creatures are attracted by its gravity. So, too, desire in all its phases, from the urge to grow and reproduce, hunger and sex, to the final transcendence of desire by the Buddha at the time of the Taurus full moon, is connected with this sign.

### **John Bull, the Taurean**

Taurus is concerned with sex, not so much as an outgoing rush of energy or demand for release, as with the more feminine need to possess and hold for one's own. It is that instinctual procreative power that causes fields to blossom, herds to multiply, and even money to increase itself in stocks, bonds and compound interest. For money, too, is but crystallised energy, which is to say, energy congealed into form and substance like any other possession. And all are symbols of human or cosmic desire.

One can visualise the prototypical Taurean as John Bull, the ruddy faced country squire, taking a vital interest in the practical business of managing his estates, yet indulging a fondness for rich foods, choice wines, fine clothes and all the good things of life. He may also have a well-developed aesthetic sense growing out of his appreciation of all that seems to him to be of quality and worth. The word 'appreciation' in its sense of enhancement of value is quite revealing of the Taurean type who must taste and savour the benefits which the Lord has provided for

man's enjoyment. Because of this ability to appreciate and utilise what has been given, he has the power to be either wilfully destructive or willingly constructive as he learns to cultivate the resources of his desire nature and to prepare in himself the ground out of which life may blossom forth anew, and the multitudes be nourished.

The antithesis of taking is giving, and so in Virgo, the next member of the earthly trinity, the lesson is learned, if necessary forcibly, that it is more blessed to give than to receive, to expend than to expand. Work and service are the order of the day, as the evolving soul is required to meet the needs of others in order to satisfy his own deepest inner need to cleanse and purify his motives. The keynote of Virgo is: 'Christ in you the hope of glory', and only in Christ-like service is the inner germ of divinity nurtured and brought to birth out of the womb of matter.

In Virgo, one must also learn to do one's duty by the body, for this is the sign of hygiene and health, or perhaps, after the indulgences of Taurus, of lack of health. Virgo rules the intestines and digestive processes, and, on a mental level also, one must here digest the experience of the previous signs through strenuous intellectual analysis and revaluation of that which was previously taken for granted. As before we find the self being obliged to cope with and assimilate that which it meets in the world of the not-self.

Ironically enough Virgo, which is the sign of the servant, follows the kingly Leo. That is to say, the true leader must in total self-abnegation become the servant of the humblest of his subjects. The fact that this sign is ruled by the mental planet Mercury, servant of the gods, shows that the mind itself must be purified before this change of heart can occur. Too often this can only come about through some form of deprivation. If Taurus sighs that money is the root of all evil, he is very apt to receive from his Virgo brother the tart rejoinder: 'No, it is lack of money that is making the trouble'. One can learn the value of things either by having them or by not having them, and as there are so many more servants than masters it appears that the latter is the more common way. The

Taurean may appreciate his possessions for the beauty and comfort they provide, but Virgo knows how many hours of labour went into their fashioning, and what this means in the currency of human sweat and toil.

Where in Taurus the emphasis is on sensory pleasures, in Virgo it is common sense which is extolled. It is the mind which is the sixth co-ordinating or 'common' sense, but here the versatility of the mercurian intellect is brought down to earth in a variety of practical skills. The native of Virgo is apt to be a craftsman, clerk, or technician exercising his intelligence in a precise and detailed manner. His well-developed sense of values makes him an excellent critic. Symbolically, the country boy or girl in Taurus must bid adieu to the fertile farmlands of home and carry the garnered sheaves into the city where the rich grain will be pulverised into bread for the masses. In Virgo, the resources of earth must be adapted to serve the larger community.

### **Development of Virgo Type**

Ultimately, of course, the Virgo type may become sophisticated in city ways, cultivating an astringent wit and fastidious tastes. He may develop into a scholar noted not for his creative genius, as was his predecessor Leo, but for the fine discrimination that makes his work solidly respectable, laden with footnotes, and unimpeachably minute in detail. The world which the Taurean thought given for his own personal enjoyment, the Virgoian will study with infinite care, finding a place for everything and putting everything in its place down to the last split hair.

At last, through the diligent hard work and spiritual purifications of the Virgo experience, the soul in Capricorn assumes a position of earned trust. His prototype is the captain of industry, the shrewd and practical business man. Here is developed the seventh and final sense, the sense of responsibility, meaning simply the ability to respond to the need of others. So, in Capricorn, the pilgrim of the ages comes to realise the importance of the divine principle of sharing as a mutual participation in nature's beneficence, which transcends both giving and taking, the offering and the reward. Capricorn

is the organiser and also the custodian who controls the goods of this world in order that each may, or should, have his rightful measure. Its ruler, Saturn, planet of strict and unremitting justice shows that in the end each one receives according to the law exactly what he merits out of the common supply.

Essentially, Capricorn is the sign of realised ambition, whether for material or spiritual benefits. It completes the process started in Taurus and carried on through Virgo. It represents the mountain peak of personality achievement beyond which one cannot go as a separate ego, although more transcendent states of consciousness may be realised in the last two signs by the liberated soul. In worldly terms it is the executive offices on the upper floors of the steel and glass canyons that overhang city streets, or any other mountain that man's ambition leads him to surmount. Spiritually it is the Capricornian who says: 'I will lift up my eyes unto the hills from whence cometh our strength'. Saturn in Capricorn is the law-giver who, like Moses or the sages of India, comes down from the mountain

fastness, to deliver his commandments to the people. It is Chronos, Father Time, who teaches the patience to achieve the goal. Its crystallising, contracting power is also depicted in the image of the Ancient of Days laying out the world with his golden compass. Saturn is the lord of all limits and boundaries, and beyond a certain ring-pass-not man may not go. Yet it is this same time and immense pressure which, in underground depths, can carbonise vegetable slime into the pure diamond, reflecting every subtlety of light and symbolising the highest value an object can attain.

To sum up: Taurus stands for that substance which the self incorporates to subsist; Virgo is that which incorporates the self for the sake of service to a larger whole, while Capricorn is the organising power of the corporate entity whose law governs all parts.

Earth signs are, therefore, representative of the process of self-insubstantiation. They are more concerned with doing than with being, and with the ability of the self to weigh and evaluate the diverse shapes and forms through which it moves.

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*The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but, remember this, relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the mind of God whose will embraces past, present and future and whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the will to unification.*

from ESOTERIC ASTROLOGY, page 597

# Impersonality

by Frances Paelian

*The aspirant who seeks wholeness need have no fear of the detachment demanded of one who desires to tread the occult path.*

**T**O the average person, impersonality is an unpalatable commodity. There is a joke about a test in which they blindfolded a man, and had him identify a number of beverages by his sense of taste. When he was given plain water he said, 'I don't know what it is, but it won't sell'. Many feel that way about the objectivity demanded by the occult path.

Actually, if impersonality were described as what it really is, a multiple form of awareness of the synthetic grasp of an infinite number of factors, the idea would become much more exciting.

That colourless word, 'impersonality', also implies freedom from the limitation of one-sided, therefore completely inaccurate, viewpoints. Let us take the idea of healing. An aspirant sets out to heal a sick friend. Usually he is unwittingly handicapped by the feeling that he must succeed. By this he means restoring health to the patient and joy to his grateful family. On the other hand, the death of the patient would bring a sense of failure to the aspirant, and he would shrink from the eyes of the family of whose hopes he has made a mockery. One seeking to assist with money or a job for another, would still be influenced by these same considerations, though to a lesser degree.

The impersonal point of view, however, might throw an entirely different light on the student's well-meaning attempts. Due to the fact that the will of the soul of the individual being healed must always prevail, restoration to health might be highly out of order. Or else the humanly conceived notion of improvement in the realm of human affairs might work out to be an incubus.

There are several unfounded fears at the base of the average person's reluctance to embrace the ideal of impersonality. These

we will deal with individually. On the other hand, every individual good, and every advancement for humanity, has its price, which we will also evaluate with honesty.

First of all, many people have the unconscious fear that group good implies personal deprivation. This idea represents a premature jumping to conclusions, for we shall discover, on pursuing the idea a little further, that individual good divorced from group good is actually an illusion. First of all, no evolutionary work is ever accomplished except in group formation. A relationship, a job or a project must benefit all involved, or it is a curse. A marriage based on self-interest, or a job obtained by pull, are situations of brief duration followed by swift repercussions. Even in cases where a domineering individual continues to exploit his companions, his eventual failure is inevitable. As mutual service is essential to group good, it is only wise to pray for opportunities to give or express, rather than for things.

## **'Man and Superman'**

All ideals based on personal happiness or self-interest end in inanition, George Bernard Shaw indicates in his play, *Man and Superman*. The author's hell, it looks more like the astral plane, is a place where personal happiness is maintained on a basis of self-deception. This is an agreeable situation for the self-enclosed, but a real punishment for the awakening ones detained on this level.

Shaw's Heaven is a state of consciousness based on reality — relatedness and the alignment with the life force in the interests of evolution. This situation is disturbing to many souls exposed to its light. In Shaw's ironical play there is quite a turnover of people commuting between these two states of consciousness in an attempt to find the



preferred orientation. Human well-being can enhance service, but as a goal apart from service can only be maintained by self-deception.

The second problem that frightens the aspirant who ponders on the concept of impersonality is that he may lose his individuality, or what the Buddhists call 'the personal I'. Indeed, mystical literature of all ages refers to states of consciousness which appear to be a loss of self-awareness, actual identity or complete absence of feeling. Such a one is terrified at the prospect of being blotted out as a separate being.

We are fortunate in the fact that a Professor Herbert Fingarette, of the University of California at Santa Barbara, has made an extensive investigation of this very problem. In his treatise, *The Ego and Mystic Selflessness*, published in *PSYCHOANALYSIS AND THE PSYCHOANALYTIC REVIEW*, he explains that these fears are based on semantic difficulties relative to transposing mystical experiences into language. Far from being blanks, Dr Fingarette points out that saints and disciples of all ages were super-sane, integrated and possessed of unusual abilities in the field of organisation, teaching, oratory and the rest. They were, in spite of their declarations that they were no longer self-conscious, or possessed of desire, very much aware of themselves and in touch with their environment.

The Tibetan Master, Djwhal Khul, tells us the same thing when he explains that because energy is consciousness, self-awareness is possible even to God. As God, however, prefers to focus attention on the solar system rather than on self, this capacity does not hold the centre of the stage.

#### **Self-consciousness and Self-awareness**

Dr Fingarette points out that the self, which the mystic loses, is the uncomfortable sense of the separate 'I' that occurs when a man cannot lose himself in a task or recreational activity. An actor, overwhelmed with such feeling, forgets his lines, or the public speaker is paralysed with embarrassment.

This unpleasant self-consciousness, which bears no relationship to the term 'self-aware-

ness', is the result of anxiety. This occurs when a person is automatically forced to counter the atavistic uprush of desire, hatred or greed, from the unconscious, with direct inhibition. This impasse of opposing energies produces a stalemate in one's psychic processes, which produces the unwanted sense of the cut-off 'I'. The transmutation of these lower energies, Dr Fingarette instructs us, frees us altogether from the very cause of the cut-off 'I' sensation. The mystic then, who has no sense of separateness enters so fully into every activity, and without reservation, that the experience and the experiencer seem to be at one. This produces the most indescribable joy and aliveness.

In the book, *A Treatise on White Magic*, Djwhal Khul challenges the would-be disciple by asking him if he can serve without being the one at the centre. This brings out the third fear in the mind of the aspirant. Won't his life go to rack and ruin if he doesn't see to it that everything is as he wants it? If, to put it crudely, he doesn't look out for Number 1, who is going to? He can then engage, to a degree, in serving others, after primary things have been taken care of.

Whether a man develops the impersonal sense or remains the one at the centre depends upon which of two rival suns illuminate his material intellect. Will it be the supraconscious or soul, or the solar plexus centre? The latter is the source of the subconscious or Id described by Freud. The need to be the one at the centre persists in proportion to the degree of frustration experienced through the centres below the diaphragm. As the consciousness of being a separate 'I' only springs into being during moments of anxiety, we understand why the Buddhists stress the impermanence of the 'I'. Its deeper meaning is that after the fourth initiation one is not hindered by the lower mind and astral body which keep man partisan in his view.

Inability to grasp the whole in its manifold aspects creates an unbearable sense of incompleteness, known as desire. The individual is hungry for totality, which in his ignorance he conceives of as being some particular material thing or form of gratification. Because of his lack of synthetic grasp

of the whole mechanism in which he is involved, he feels unable to satisfy himself. For this state of affairs, material mind conceives of one remedy, power or even omnipotence. Such a one then seeks to use others, consciously or unconsciously, to supplement his already proven limitations.

This is the picture of the man who must be the one at the centre. He seeks unwittingly to use the material and psychic resources of the group to the end of his personal goal.

### **From Desire to Aspiration**

The person who, through transmutation of desire into aspiration, does not suffer from the impacted energies which produce anxiety, feels an entirely different orientation towards the group. He is enchanted by the multiple revelations of his highly inclusive awareness. With Kant, he can enjoy others as ends in themselves, instead of as means. To be practical, such a state is a case of affording, which is always a question of energy. Dr Sorokin of Harvard has proved that the energies of the lower centres, measured electrically, are very weak compared with those above the diaphragm. The more material our thoughts, the less energy they possess. The person with access to enough potential, due to raising his energies to the head and heart, lives simply, as he never feels the need to prove himself.

Only the group can know what co-operation really means, others argue like the five blind Jains, each grasping a separate portion of his elephant. Only those whose minds are open to the same vision or Plan, can synchronise their activities without wasted motion. This applies to a group of any size, from a family to a nation, or even a universe.

Here we have three erroneous points of view which militate against the acceptance of the concept of impersonality: fear for personal safety, fear of blanking out and fear of insufficient resources in the area of the personality.

But before we calculate the cost of our attainment of the more inclusive consciousness, we have one opposite group which embraces the idea of service for the wrong reason, unconsciously speaking. They might

be designated as 'the Master's unpaid help' while Eric Hoffer in his remarkable little book calls them *The True Believers*. The author points out that this group is recruited from the ranks of those who have failed vocationally or in the area of human relationships. The true disciple, such as Jane Addams or Albert Schweitzer, shows that outstanding quality of success that would have produced material acclaim had the individual not been spiritually orientated.

These people believe that they may be able to achieve the power and recognition in the religious field which they failed to achieve materially. They unconsciously believe that self-sacrifice, as they conceive it, will twist the arm of destiny and bring them their desires. When the magic does not work, their unconscious bitterness increases, creating a sore problem for the Hierarchy and a bad name for the work. It is for this reason that the Masters are careful not to promise anyone material rewards, even though such rewards abound at times as by-products. The hallmark of such people is their inability to love, and absence of the ability to co-operate with others.

On the other hand we have some reasonably loving and decent people who ask: 'Why did the Masters let me lose my relative or fail in business when I was so devoted?' The answer is that the Masters have not promised immunity to karma, or personal rewards, and lastly, the entire focus of the inquirer is incorrect.

### **True Discipleship**

The true disciple serves because of his love for humanity and his realisation of the one life in all forms. He does not serve to produce certain effects, but because he can see no alternative course of action. This is the difference between the Bodhisattva and the 'True Believer.'

Then, as it was indicated earlier in this study, it would be unfair not to mention that there is a certain cost for that sublime consciousness which is omniscience, omnipresence and omnipotence, reduced to a synthesis, which we call impersonality.

In the case of high initiates, or world

disciples, there is sometimes martyrdom or serious trouble. We see this in the case of Jesus and Socrates. But their troubles were instigated by frightened human beings jumping to the conclusion that group good, as extolled, meant individual danger. Terror, resulting in hostility, sometimes produces physical harm to the disciple, a price he stands willing to pay for an advance in evolution.

We, as aspirants and lesser disciples, are seldom asked to pay the supreme prices. Our sufferings are the discomforts attendant upon the shattering of selfish illusions as we seek self-knowledge. Group good rules out the type of mental process which represses those aspects of reality which militate against our egocentric goals and wishes. These are such that one's chosen career can never make one rich or famous with the degree of ability at hand, or that one may never be loved or favoured by a certain person or group. Only he who can deal fearlessly with any aspect of the truth can swing the arc lamp of his consciousness in any necessary direction. Only this freedom can produce the degree of enlightenment essential to an all-over view of the world picture.

The oriental sages have always warned us about favouring areas of thought which concur with our personal preferences. Robert Linssen, in his book, *Living Zen*, explains this warning by pointing out that any cherished idea mobilises our psychic energy, which follows thought, into preferred paths. This uneven distribution of focus distorts the overall synthetic rapport essential to true action. The psychologist calls this seeing what we want to see 'tendential apperception'. Two occult students, living in different areas in California, reported having seen licence plates in Glendale bearing the word AUM. Obviously these women had seen thousands of plates every day without any conscious attempt to read them. A strong love of esoteric subjects, however, had determined the unconscious alertness that prodded them at the right moment to read licence plates. Imagine the state of consciousness, however, that would be alerted to everything equally.

As it was mentioned earlier, referring the moving stream of reality to self-interest

creates an interpretation of events in false terms of success and failure. Circumstances and consummations favourable to the personality may actually delay the overall process of evolution. In reverse, an aspirant may interpret his presence in an ugly or monotonous situation as a punishment or failure, when actually it is a crisis of success. He does not know that possibly the Masters wanted him there as a channel and focal point of radiation for Hierarchical energies, to the end of the healing of the entire picture.

### Self-denial and Self-sacrifice

Although we are actually asked to part with nothing but our self deceptions, the exhortations of many mystics have a negative effect on the average man. We are enjoined to self-abnegation, self-denial and self-sacrifice. These things have miserable connotations that make them unattractive. There should be more emphasis on the self-fulfilment described by William Blake and Walt Whitman. Actually the word 'sacrifice' means to make holy or whole.

Perhaps it can be explained that the less pleasant words apply only to a certain section of the journey in which a great number of aspirants find themselves today. Between the stages of primitive unification and conscious oneness with all life, there is a term of conflict. But such aspirants should not forget that the cross is a sun door, not a stopping place, as Joseph Campbell explains.

Self-denial and self-fulfilment are identical. Life is a great contradiction, or as the Zen Buddhists would say, a koan. Man's one great hunger is for love. When he fails to attain it directly, he seeks fame, power and money in his campaign to achieve it indirectly. Yet all the partisan activities of the separate 'I' exclude the experience of the synthetic whole of which love consists. One cannot win love by effort, but must 'allow' it, by the withdrawal of the assertion of the separated self.

In the final analysis then, only by re-orientation to group good, or universal consciousness, do we find self-fulfilment. Then we find that impersonality is indeed multiple awareness reduced to a wordless synthesis. Actually there is no possibility of happiness in any other direction.

# THE FORERUNNERS

by Blodwen Davies

**Henri Dunant**

**1828-1910**

*The vision of the kingdom of heaven, once glimpsed, ever draws a man onwards, no matter how much he may crave for the life of luxury, or how low he may sink in abject poverty.*

**W**HEN Henri Dunant was born in 1828, Switzerland was not yet a confederation nor an island of neutrality in the stormy sea of European nationalism. When he was twenty, the great and humane General Dufour, by an almost bloodless campaign, brought all the Swiss cantons into a democratic confederation and designed the Swiss flag, a white cross on a red field. Dunant was the son of a wealthy banking family with a patrician background, steeped both in the Calvinistic qualities of Geneva and the ambitions of the new capitalism. He believed in a religion of success in this world, where pious wealth signified righteousness and poverty was the stigma of sin.

The 19th was a bustling century of experiment and progress. It freed the serfs and the slaves, instituted universal education, a peace movement, inaugurated a scientific society, transformed an agrarian into an industrial age, produced the labour movement, radical politics and the Red Cross. The Red Cross was a great revolution in human consciousness, the first planetary movement of goodwill. It was literally born of one man and is one of the strangest stories to come out of that century.

Dunant was a delicate, protected boy, devoutly religious, who gathered a group of boys about him to discuss religion. In time this became a group of more than a hundred young men who regarded him as their leader. One of them, Max Perrot, inspired by Dunant, founded the Y.M.C.A. movement in Europe. Dunant travelled for several years, spreading support for it. As his biographer, Martin

Gumpert, says: 'For him, Europe's insurmountable boundaries did not exist. Internationalism was his constant goal'.

Helpless before crowds, frightened of large audiences, Dunant became one of the first great propagandists, in the modern sense, for he had a strange, almost irresistible power when face to face in well planned diplomatic approaches to emperors, kings and princes and their ladies, to soldiers, politicians, great innovators and writers. There was no appeal to the masses except in theory. They were below the horizon. Dunant never held office of any kind.

His story is a challenge to the imagination of an occultist. The significant part of his life seemed to be over-shadowed by hierarchical purpose. He was a sensitive instrument, even though he was ambitious, class conscious, a speculator, and cultivated people in high places. There was nothing in his normal life to foreshadow the task he would accept, and the miseries and loneliness he would endure for its sake.

## **We Are All Brothers**

The journey which took Henri Dunant straight into the heart of his life-task was by no means a philanthropic one. He was a brash young man of 31, who used the outbreak of war between the Emperor Napoleon III and the Emperor of Austria as an opportunity to reach Napoleon with two handsomely bound volumes of his own authorship. As a tourist, he had driven from Geneva in his own carriage. On the day of the battle, in searing heat, a terrific thunder storm and a



cloudburst, he arrived at Castiglione, in the very centre of the carnage of the bloodiest battle of the century, Solferino, 24 June, 1859. On a ten mile front, 300,000 men were slaughtering each other. By nightfall 40,000 men were dead, dying or wounded. As Dunant arrived at the steps of the cathedral, two wounded prisoners were being thrown down the steps to get rid of them.

By now the young dandy was submerged in horror and it was the moment of his transmutation. 'Stop!' he cried in agony, 'we are all brothers'.

The astonished French soldiers stared at Dunant in wonder. In hours the magic phrase was spreading like a grassfire. In the midst of a demoralised battle field a great hierarchical concept had exploded in the mind of the banker and speculator, and the Red Cross was conceived.

Dunant gave his purse to a young soldier and sent him to Brescia to buy sponges, bandages, tobacco, oranges and lemons. Then Dunant began three days that haunted him for fifty years. He moved as in a dream, tireless, merciful, inspired. Every fifteen minutes he watched a man die in agony.

### Currying Favour

Yet at the end of the three days he took his two books and drove to Napoleon's headquarters to carry out his plan to curry favour with the man who could give him concessions in Algeria by which to make a great fortune. One book was called *The Empire of Charlemagne . . . renewed by Napoleon* by J. Henri Dunant, president of the Company of the Mills of Mons-Gemila. The other was a memorandum on the company. Indignantly Napoleon prohibited their publication.

Perhaps it was a futile effort to escape for a few hours from the undiluted horror which was to cling to him always like an odour that cannot be washed off. It was not the battle which had seared his soul, but the aftermath, the physical suffering, neglect, loneliness and hunger of the wounded, covered with blood and filth and flies and maggots. It was as though Dunant was almost completely under the influence of a new entity, his own soul, or

a Teacher, but again and again, as years went by, he tried to escape, to become his old self, and again and again he returned to duty. Ignorant of everything outside his own chosen circle, he became the accuser of the religion and the politics of those to blame for war and its indignities. He turned the whole arsenal of his skills in writing, diplomacy and interviews, his genius for propaganda, to the service of his vision. 'We are all brothers' was the great truth he faced inevitably.

At one point he returned to Paris and his Mons-Gemila scheme, but he could talk only of Solferino. People thought him dangerous or a little mad. He was riding two horses and getting nowhere.

He returned to Geneva and tried to avoid the vision. He felt he had to justify himself, and the only way to do it was to write the story no one wanted to listen to any more. He went into hiding to make his confession to himself. The story was only for his family and friends. Dunant later said:

'While I was writing . . . I seemed to be lifted out of myself, governed by a higher power, inspired by a divine breath . . . I was overcome by a feeling of indefinite and yet elemental intuition, transforming my work into the instrument of a higher will . . . I no longer thought of myself.'

He had never written this way before, clear, concise, no pathos, only a demand for action to prevent anything like it ever happening again. Now quite detached, he lived through every terrible hour, but he supported his story with official documents and medical reports. His vision now had a life of its own. It was clothed in a suitable form, and could reach the flower of the intuition which, D.K. says, lies hid in every heart.

Others here and there had already taken side glances at this human problem. Dunant's concept was clearly defined. His plan was to set up in every nation an autonomous voluntary society in peace time to train workers of all kinds in first aid and relief work; all these workers and the men and women they served, soldier or civilian, were to be neutralised, including prisoners of war

and those who let their property be used for shelter. These workers were to be ready for any emergency, military or civilian, and to be protected by international law. They were to wear a single symbol which would be accepted as a sign of their status and significance. In his book, *Recollections of Solferino*, he proposed a congress to adopt a sacred principle which was literally the recognition of the value of the human person. He saw the Red Cross as it is today, 'an unfanciful Utopia open to the imagination of everyone'.

### Successful Book

He wrote his book in the summer of 1862. He sent the manuscript to old General Dufour, whose letter of praise became its introduction. It was in print in November and was literally seized upon by all the greatest minds in Europe. It was re-printed and translated into four languages.

Then Dunant applied all his powers of propaganda to capturing the support of all the right people.

One of the first to approach him was a young Geneva lawyer, Gustav Moynier. He had the cool rational, organising mind of a seventh ray disciple, and, as he could never have had Dunant's subjective experience, Dunant could not have created the form for the ideal, as Moynier could do.

By February, 1863, five men met in Geneva to embody the idea, Dunant, Moynier, Dufour and two physicians, Appia and Maunoir. They were the original Permanent International Committee.

Dunant covered Europe in his travels, winning official support for the idea. In August of 1864, the Geneva conference began, with sixteen nations represented by twenty-four delegates. With unbelievable success, events moved steadily to the signing of the Geneva Convention which made the Red Cross a world event, under the chairmanship of General Dufour. Moynier was elected president and held the office for 47 years. The convention accepted the reverse of the Swiss flag, a red cross on a white field, as its universal symbol of merciful neutrality.

Dunant was now thirty-five. He was regarded as a saint. Even the Tsar of Russia refused to let him kiss his hand. 'No, not you' he cried. But he was a lonely, sad and wavering man. He had no private life, no personal friends. He tried to break away from his task again and went back to business in Paris. Then came the tragic blow. He became bankrupt. There was no greater crime in the eyes of the successful. Dunant was literally penniless and everyone turned their backs upon him, even Moynier. The Emperor of France offered to pay half his debts. It was the only offer.

Dunant disappeared, to sleep in parks and station waiting rooms, his linen in rags, his shoes in holes. He was swallowed up in the mass of the faceless poor.

Dunant emerged from the murk to press for Red Cross work in France in the 1870 debacle. By 1875 he had been swallowed up again, for fifteen years of silence.

About 1890, a teacher, Wilhelm Sonderegger, in a little Swiss school, told his wife that, from the stories the children told, there must be a wonderful old man living in Heiden. Then he found him, a fragile man, with a long white beard. He was sensitive, had delusions of persecution and was sometimes confused, sometimes bitter. It was Henri Dunant. The teacher took him into his home, and, for a time, all went well. Then the family moved to a mountain village where the strong, cold winds upset the old man. The Sondereggers had to put him into an old men's charity home. His family allowed him a pittance to keep away from them. He was crippled, probably with arthritis. The Hospice in Heiden gave him a very plain room with white walls. To Dunant it was a kind of heaven. He allowed few to cross its threshold, while he lived with his dreams. Now well cared for, a little of the dandy returned and he was carefully dressed.

### The Hermit Honoured

Then, in 1895, the papers re-discovered him. Societies all over the world appointed him to honorary office; the Empress of Russia gave him a pension; a coin was struck in his honour; gifts poured in from everywhere. But Dunant

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# The Garment of God

by Hugh D'Andrade

*... Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

*And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.*

*Wherefore, if God so clothe the grass of the field, which today is, and, tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

from ST. MATTHEW 6-xxviii-xxx

**W**HAT is man, that thou art mindful of him?' cries the Psalmist, *Ps 8:4*, and this cry rings out in all tongues, among all peoples, throughout all history.

The cry of the Psalmist is in itself complex, for as we examine it sympathetically, we find that it contains other implications hidden within the main question. 'What is man?' seems basic, but 'thou' refers to God, so that we now have to answer the question, 'What is God?' And the phrase 'that thou art mindful of him,' suggests a framework of circumstances and things in which man plays a part, suggests, in other words, the universe. So here we find another question emerging: 'What is the universe?' The original cry of the Psalmist, then, suggests three inquiries:

What is man? What is God? What is the universe?

It is possible to find an answer which may be applicable to all three questions? Or to put it another way: Is there a common factor in all three questions? If there is such a factor, then it may help us to answer each question in its own terms, at the same time uniting all the answers into a common synthesis.

Perhaps we can find this common factor in the present remarkable dictum of science that all is energy. With the dawn of the atomic age, and the proof that atoms and electrons can be converted into energy, scientists were able to declare that theory had become fact,

and that it is now certain that the universe can be reduced to this one fundamental. Atoms, electrons, protons, ions, all infinitesimal particles are modes of energy. Radiations like radio waves, radar, heat, light, X-rays and cosmic waves, are forms of energy. All the movements of the universe are the effect of energy in action. In short, whatever exists is ultimately reducible to energy.

Thus arguments about the existence of matter have now become a kind of semantic game. When the implications of this scientific discovery are fully understood, the pattern of human thought will be fundamentally changed. The concept of matter as it existed at the end of the last century is now no more; and the old arguments about matter have become as outdated as arguments about the migration of birds to the moon.

## New Understanding

Now it is possible for the schools of metaphysicians and occultists to cease their arguments and counterarguments, coined at the end of the last century, and to understand one another in the light of our new day.

Of course, clear and simple statements do not necessarily bring about a meeting of minds; there are other factors involved, particularly in so far as schools of thought are concerned. It will be found, when schools of thought are in conflict, that each group seeks amidst the welter of arguments to preserve

its own standpoint. It is the peculiar significance of his viewpoint that each proponent seeks to protect, and until we recognise this, arguments will remain semantic performances. To go to the heart of the matter, the nature of the standpoint involved must be recognised.

Thus to transfer the argument from 'matter' to 'energy' as the basis of the universe is only a first step. It is the nature of this energy that is the nub of the question.

What, then, is the nature of the energy that appears as creation or manifestation? The discovery that 'mass' can be converted into energy surpasses all the former attainments of science. The ability to tap this energy surpasses all former mechanical discoveries and inventions. In the realm of philosophy and metaphysics, and even in the realm of theology, this discovery contains a truth that should bring about a renaissance in the near future. Even among students of the Ancient Wisdom, the scientific recognition that all is energy may well prove to be the needed impulse to a more potent presentation of its truths.

For instance, it is in line with modern scientific teachings to declare that the body is a vehicle of energy. One does not need to be a physicist to recognise that the body with its chemical constituents is a theatre of whirling electrons, a miniature universe of energy. This is what the Ancient Wisdom has always taught, but many who have presented this particular teaching to the world

have done so as if they were revealing mysteries belonging to another sphere. Now the statement that the body is an integrated system of energy can be accepted as a scientific fact.

#### **From Microcosm to Macrocosm**

There is great potency in this recognition, a way we have yet to tread, but the door is open, and it is a way of dominion. For the energy-system called the human body is more than a 'fortuitous concourse of atoms'; it is co-ordinated and controlled to a very high degree by the informing human mind. And when we turn from the microcosm called man to the macrocosm, we see more than a flux of unco-ordinated events. There is a harmonious flux, not chaos.

Throughout the universe, it is the harmonious continuity of action which is the great fact. Galaxies sweep through space in majestic streams, suns circle in vast orbits, planets revolve around suns, light and heat flood the earth, clouds and rivers and tides sweep our planet, the sap rises in trees, birds fly, walking things walk, creeping things creep, breathing things breathe; the cosmic pulsation of energy is in reality the pulsation of life. And this is the essence of the matter: the energy into which the universe may be resolved is a creative, co-ordinating energy. It co-ordinates forms, from the form of a stellar galaxy to the form of the solar system, from the form of the earth to the form of a snow crystal, from the form of an eagle to the form of a humming bird, from the form

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*(Continued from page 184)*

would not leave his quiet cell, and the only peace his tormented mind had known. The first Nobel Prize was conferred on him, but he would not emerge. He lived there for eighteen years.

There is nothing to record about his personal life. He had lived like a ghost that leaves no footprints. When he embodied a great purpose, he was dynamic, and when that purpose was not to be served, he became a shadow. The real story of Dunant as a soul can only be told when we have teachers and physicians who can read the records of our earlier lives. Was he once one of the men, a Pope or a King, who ordered the crusades

against the harmless heretics, such as the Albigenses? Why was he in this life so responsive to human suffering that for fifty years he lived dipped in the essence of Solferino? Did he choose this life of suffering in order to awaken the human conscience to the preventive work of easing and avoiding human suffering? Who knows?

He lived to be eighty-five. He had repudiated all dogmatic religion and the politics of his day. When he knew he was dying he ordered that no religious services be performed over his body. 'I am a disciple of Christ as in the first century,' he said 'and nothing more.'



of a whale to the form of a human being. And every one of these forms palpitates with life and with an informing mind of its own quality and degree.

And so this final energy is the energy of life and mind, not merely the energy of electrons and atoms. The concept of atomic energy is the first faint glimmer of a truth, and as the light grows we begin to understand its meaning in terms of life and consciousness.

At first it is natural to think in terms of duality, and to conceive of the one energy as projecting its primordial substance, out of which the worlds are made. Thus we may speak of spirit and matter, or even of logicoic energy and primordial substance, but even this duality can only symbolise an underlying truth. For how can infinite mind project a substance outside itself? How can it conceive of a substance completely responsive to its consciousness, outside its consciousness?

A substance conceived by infinite mind as responsive to its consciousness would be so perfect that the final nature of this substance would be one with mind itself: it would be the substance-of-itself, not another substance. Its action would be the action-of-itself, not another action. And so we come full circle, back to the One, whether we call it the one of monism, or the One of mysticism. Verily this one substance is the garment of God.

What a benison it is to touch the garment of God! Like the woman who touched the garment of Christ and 'felt in her body that she was healed', *Mark 5:29*, life can nevermore be the same for us. We have felt a higher influx of life, seen a new vision, and we can never go back to the drab universe of materialism.

Nor is this mere poetic metaphor. It is far more, conveying a truth which the Christ emphasised when he described the lilies of the field: 'Even Solomon in all his glory was not arrayed like one of these'. *Matt 6:29*. As we know, the Master went on to use a most significant phrase: 'If God so clothe the grass of the field,' he said, meaning that the lily and the grass of the field were not things-in-

themselves, but clothes. Here indeed is revelation. Clothes, clothing what? Surely clothing the archetypal, divine idea. In this recognition, manifestation is seen as the garment of archetypal ideas: the energy that we touch and see is the very garment of God.

### Spiritual Healing

Nowadays many spiritual healings occur in this way, when God is touched, as it were, and their increasing numbers in the schools of mental and spiritual healing, and in the churches, testify to the potency of this incoming revelation.

At this point the concept of matter, or of gross energy, fades out; as we see the substance-energy of God clothing his archetypal ideas, shining in celestial perfection. What is this spiritual influx but the love and light of the Christ, bringing healing and redemption?

At this point, likewise, we find that 'energy follows thought'. Here indeed we are in the realm of responsive energies called 'etheric' by students of the Ancient Wisdom, recognised also in the various schools of yoga from time immemorial. Surely the time has come for us to recognise the potency of this standpoint, for standpoint it must be if it is to be potent; that is to say, it is not a question of occasional thought, or of verbal knowledge, or of casual application. It must be an altitude of thought from which we work. It must be a fulcrum with which we can move our world of being. It must be a centrepoise from which we think. It must be the throne of power from which we direct action.

For if energy follows thought, then thought directs energy, in other words, the higher energy governs the lower. It might be said that we work with thought-energy, and truly with nothing else. Our books are filled with statements that we do not work with the form, but with consciousness. Explicitly and implicitly we are told again and again that the form is an automaton, that we work with consciousness, for only thus can we rise to higher levels and gain true spiritual unfoldment.

Even in so far as the body is concerned, we

should not hold our bodies in thought as a gross mass, making our body-base physical. We should hold our bodies in thought as vestures of energy, making our body-base a chalice of light. When the body is seen to have no form of its own, no action of its own, no health of its own, but is seen to have form, action, and health only because divine mind sculpts it from within, moves it from within, and co-ordinates it from within, then its true nature appears as the form of a Son of God.

Not yet have we begun to express the potencies latent in this high recognition. But are we not told that the etheric body is responsive to egoic force? The kind of egoic force we express builds the kind of etheric body we possess. The quality of egoic thought determines the quality of the etheric, and physical, body.

### **Individual Unfoldment**

The details of the work to be done are not spelled out for us; and, indeed, we are told that they need not be spelled out. The Unfoldment and demonstration should be individual, the result of our intuitive grasp, inner aspiration, and high effort. But we are given valuable hints. We are told, for instance, that if the life is centred around appetites and emotions, the etheric body is qualified accordingly. Even its atoms correspond in type and degree, and the physical body automatically manifests the same nature.

There is a law at work here which may be stated thus: the etheric body is the plastic, responsive mould which gives form and quality to the physical body. Surely we may use this law and pursue the necessary line of work up to the highest levels of attainment.

If the soul is the centrepoise of our lives, we may 'qualify' the etheric body, making it responsive to energies of a higher and more potent nature, building in Christlike qualities. We are told that the etheric levels of our physical plane correspond to the higher levels of spiritual being. Thus, on the physical level of being, we may build higher qualities into the etheric body, buddhic qualities, for instance, if our spiritual intent

be high enough, and if we set ourselves to build the rainbow bridge to our celestial home, our Father in heaven.

Through this work the whole personality responds to the higher energy of the soul; and the soul in turn responds and surrenders to the highest spiritual energy, the Father in heaven. What a freedom it is to have a body responsive to the soul! And what freedom it is to be a soul responsive to God!

Of course, such work is not done in a single bound; it requires much devotion, discipline, zeal, and love for God and man. It involves selfless work, prayer, mediation, and ascending stages of consciousness. It brings liberation, and dominion: surely the time has come for us to begin the work now.

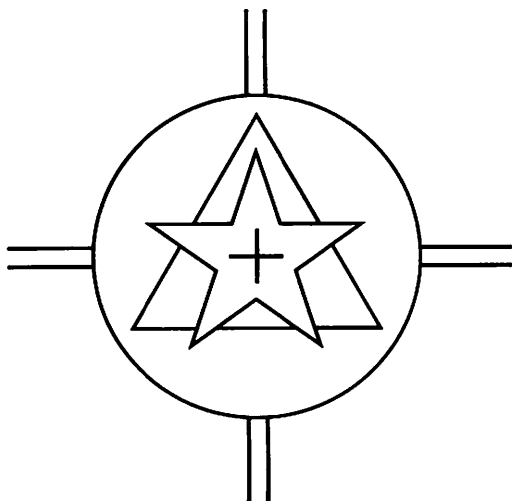
Where do we stand in thought? From what point of view do we work? These are the great questions. If we work from the standpoint of our divinity, if we work from the standpoint of the Christ-principle, if we recognise the Christlike quality of the soul, then energy follows thought, and our lives accordingly unfold.

Then, we are told, there ensues the redemptive work for which our planet exists. Energy is known as light and directed as light. Even the atoms in our bodies are redeemed by this work — they take on a new quality, the quality which it is the intention of our Logos to express, *glory in excelsis*. Substance itself is redeemed, because it was in process of redemption while we were working on the redemption of ourselves, the redemption of humanity, and the redemption of the world.

And thus the question, 'What is man that thou art mindful of him?', is answered in all its implications. The great synthesis takes place. God, man, and the universe merge in oneness and even the atoms join in the chorus of joy, for they are raised as we are raised, and the garment of God is no longer a veil. Our search for God is ended; we do not need to travel to a far country to find him. We find him within and without, above and below. Through the folds of the garment of God we perceive the form of God and feel the embrace of his everlasting arms.

# A New Age Symbol

by Foster Bailey



**This symbol indicates some of the significant forces and deeper factors now increasingly operating as the new age advances.**

**T**HE symbol is set in a limitless field of blue, which signifies the sphere of life expression of our solar Logos, who is said to be a deep blue, second-ray Logos. The potency and quality of his pervading life maintains and conditions all within the solar system including the life and destiny of our planetary Logos, Sanat Kumara. It is the most powerful factor which we are able to touch mentally.

The golden disc, against which the triangle and the star appear, symbolises the all inclusive background of our life on this planet. Sanat Kumara may look through it. We may look at it, being aware of its reality. It is spoken of in that most ancient of all mantrams, the Gayatri: 'Unveil to us the face of the true spiritual Sun, hidden by a disc of golden light, that we may know the truth'.

Behind the entire symbol, extending beyond the disc of golden light, emerges the cosmic cross, which is found in the consciousness of the great ones on that distant sun, Sirius. This cosmic cross is the origin of all the cross symbology as perceived and used by humanity down through the ages.

As evolution proceeds, spiritual potencies ebb and flow. In the coming age certain forces are available to Sanat Kumara not formerly at his disposal. This is largely so because he has achieved an expansion of

solar consciousness, or, as we might put it, 'taken an initiation'.

Some of these forces are partially available in the council chamber of Shamballa, and from thence in the Hierarchy led by the Christ. Our symbol touches only a few of these new potencies and includes a blend of both the old age and the new. It is the perfecting of this blend which is a supreme task of the Christ at this time. A blend must be achieved which is suitable to the condition of humanity as it is now.

The triangle superimposed upon the disc is yellow, because that is the colour of buddhi. The Hierarchy functions on the buddhic plane, so-called, and the potencies of this triangle make their entry into our planetary life there. This triangle is formed by the three great extra-planetary entities now aiding the Plan for the planet, and especially standing behind the Christ to aid his work for humanity. The values they bring, therefore, reach us primarily through him. Their influence on human consciousness is of transcendent power. How that power is used is up to us, and will be constructive if we respond to the Christ.

One of these three great beings is known to us as the Lord Buddha. This, however, limits our understanding far too much. His

work as the founder of what has become the Buddhist religion, is completely transcended. He, like the Lord of the World himself, has achieved an expansion of consciousness, making him now of extra-planetary potency. He brings a balancing wisdom especially adapted to human need. He is the closest of the three to the Christ. He stands at the right hand of the Christ, depicted, therefore, at the lower right hand point of the triangle.

At the lower left hand point stands the great Entity who carries the potency of solar equilibrium, now newly available to Sanat Kumara. He is referred to by the Master Djwhal Khul as the 'spirit of equilibrium', and also as the 'spirit of peace, the peace that passeth all understanding'. The active agent of peace is goodwill, which will find ultimate expression in the human family as established right relations. Right human relations are the practical goal of the coming Christ in the new age.

At the top point of this new and unique triangle stands the Avatar of Synthesis, whose direct influence is now identifiable in human consciousness in emerging trends. He is the most potent of the three in relation to mass consciousness at this time. His permeating influence hastens the realisation by humanity that, in fact, we live in one world as one humanity with a common destiny.

Such, in brief, indicates a small part of the significance of the new triangle now standing behind the Christ to aid his work.

Superimposed upon the triangle of new age forces is the five pointed star of the Christ. This star has been his vehicle of influence in the human family during the entire Piscean era. It has been, and is today, of marvellous

potency. The star is blue because it represents as much of the solar quality to which humanity can respond.

Humanity today, in mass consciousness, is largely the product of Piscean pressures. Although we are already entering the Aquarian age, the established rhythms of the old era are still dominating humanity as a whole and will do so for what may seem to us a long time. Were the Christ to abandon the old and go all out for the new, the automatic inevitable revolt of the sons of men would crucify us all. The old and the new must merge. The problem is not a fight to kill out the old, but a wise and rightly timed infiltration of the new into the boiling cauldron of our times.

Our symbol, therefore, blends the two eras and rightly pictures the work of the Christ today and the forces he must wield. The point in the centre is the place where the Christ stands. It is the centre of the star, the centre of the triangle, and the centre of the disc of golden light.

From that centre he works, and as he works the cross of the new era emerges. This is the equal-armed cross, reflecting its cosmic archetype, which will in its own right become the cross of humanity in the days to come. It symbolises the balanced life of right relation to God through aspiration, and right relation to man through service and sharing. Eventually we shall know and live by the fact that nothing actually belongs to any individual man.

By focusing attention on this centre of power in our symbol, illumination comes. Concentration on this point, where the Christ stands, reveals the entire field; this, according to our individual spiritual status.



## BOOKS AND PUBLICATIONS

**Towards Universal Man:** By Rabindranath Tagore. Edited by Bhabani Bhattacharya. Taplinger, New York \$6.

At a period when Mankind is striving for a closer and better relationship, no book could be more appropriate than this collection of essays, chosen and translated from the prolific writings of Rabindranath Tagore. And no more appropriate occasion could be had than the centenary of the author's birth.

To those of us who are familiar with the works of Tagore, this collection will prove an added source of inspiration. Here we find the deep awareness of the philosopher, the sensitivity of the poet, and the clear insight of the historian. In the book, *Towards Universal Man*, we have a collection of eighteen essays, each of which contains a message for humanity, whether it deals with society and state, the need for further reforms in India, the materialism of our Western civilisation, or the beauty of religious devotion. For Tagore finds himself equally at home in discussing the Bengalee boy or 'the great contact between thoughts'.

Perhaps the author's first asset is his ability to state in a few sentences ideas which would generally entail many pages. Thus, he tells us: 'Truth confers unity while wealth brings about disunity. Wealth starves the soul and seeks fulfilment in hectic and giddy accumulation. The desire to have more grows with having more, and gives neither rest nor joy'.

Or again he aptly remarks: 'For the individual as for the nation, freedom is the ultimate goal . . . The major obstacles to our national freedom are similarly present within us in various forms'.

Wherever we encounter him, Rabindranath Tagore remains the essayist who thinks as he writes, who transcends the everyday impression, who feels the depth and needs of all existing problems, and who then states them in a style both lucid and sparkling. One need not ponder long to concur with the following:

'We can never get from a machine what we can get from human beings. It can give us the oil with which to light the lamp but it cannot light the lamp . . . Only that will survive which is basically consistent with the universe.'

All of these essays have been chosen as a representative collection of the author's prolific works and translated into English by competent scholars. To those who are not familiar with Tagore, this volume will offer a worthwhile introduction, while to those who are acquainted with him, it will prove a rewarding experience.

FLORA COBLENTZ

**Yoga: Union with the Ultimate** by Archie J. Bahm, Professor of Philosophy, University of New Mexico. Published by Frederick Ungar, New York. Price, Cloth: \$3.50, Paper: \$1.25. Pages, 162, including Bibliography.

'Yoga philosophy,' says the author, 'is one of the world's greatest philosophies. It is profound, penetrating, enlightening and enduring.' While the antiquity of the writings of the ancient sage, Patanjali, are recognised by students of his Yoga Sutras, the exact period of his life and work is unknown. According to the Introductory Remarks of the book '*Light of the Soul, the Yoga Sutras of Patanjali*' by Alice A. Bailey,' . . . most occidental authorities ascribe a date between the years 820 B.C. to 300 B.C.' but 'the Hindu authorities themselves, who may be supposed to know something about the matter, ascribe a very much earlier date, even as far back as 10,000 B.C.'

The interest and importance of Patanjali's work lies in the fact that he may be regarded as the founder of the Raja Yoga School. This is the basic teaching of the Trans-Himalayan School from which the Essenes and other mystical schools, connected with the founding of Christianity, are considered to have derived their fundamental teachings. It is stated that this system has been in use since the very beginning of the Aryan race. Furthermore, it has been predicted that the 'kingly science of the soul', Raja Yoga, as laid down by its main exponent, Patanjali, 'will eventually find its greatest demonstration in the West' and 'will reach its zenith between the years 1965 and 2025'.

With this short background to Dr Bahm's book, we see that his work is timely indeed and that it carries in it this basic thread of illumination to the race. He points up in clear and succinct terms those new and deeper insights, those basic psychological principles that aid the creation of the whole man through 'Union with the Ultimate'.

'Sutras' he says, 'are sentences constituting an outline for a lecture or series of lectures. They require interpretation and exposition.' In other words, each Sutra can be seen as a seed thought capable of infinite development and application.

One of the clearest explanations of Yoga is given: . . . although "yoga" means union, it does not necessarily imply that what is ultimately united is ever really separated . . . The term 'yoga' is used, thus, not only for unifying processes, but for disillusioning and even separating processes, when these are the means needed to attain pure ultimacy or, if we prefer, ultimate purity'.

The writer has created a brief, concise and convenient reference of seed thoughts for yogic meditation and practice amidst the pressing life of today.

MIRIAM GEBBIE

**Integrative Psychology, The Art of Bridging**, by Dr Frances Merchant, Wisconsin State College. Paperback Edition. Price, \$1.50. Order from the Lucis Publishing Company, 32nd Floor, 11 West 42nd Street, New York 36, N.Y.

The major value of this little book lies in the fact that it traces ways by which the 'unbridged psyche' may achieve integration and wholeness through clearer perception of the self in its relation to the events and circumstances of the subjective/objective worlds, and through the courageous meeting of problems and crises.

The author points out the need for a 'philosophy of humour, the use of positive tools of integration such as imagination, decision, the capacity to analyse motives, to detach, to experiment, and to order one's life-energies into a higher creative rhythm. He puts forward the value of loving and sharing, of planning and serving, and of stripping through the glamour that enshrouds mankind, thereby helping to create a healthy and illumined emotional/mental climate.

One of the themes on which Dr Merchant touches is the importance of meditation in the midst of 'the gathering momentum of noise' which, he says, 'distinguishes our civilisation'. 'The flight into noise is an unfortunate symptom for it involves the erection of a barrier beyond which the light of the psyche cannot penetrate.' He goes on to speak of the necessity for peace to the inner life. Peace is a nourishing, healing, integrative factor to the psyche, 'an imperative that cannot be ignored'.

The author's thoughts on the subject of Invocation, as distinguished from the act of prayer, are particularly useful to those who are interested in the new science of invocation and evocation. However, the whole book could prove illuminating to psychologists, educators, occult thinkers and to a wide reading public. It presents in new and fresh context those fundamental principles of psychological integration and growth that underline the teachings of the Master D.K., as given for this period of bridging into the new era.

MIRIAM GEBBIE

## World Union

In July 1944, the *Times Literary Supplement* wrote:

'Of all modern Indian writers, Aurobindo, successively poet, critic, scholar, thinker, nationalist, humanist, is the most significant and perhaps the most interesting . . . He is a new type of thinker, one who combines in his vision the alacrity of the West with the illumination of the East . . . He gave up everything and withdrew to Pondicherry, to follow the new light that had been vouchsafed to him. What was this light? To be of active help to the new world which, in his opinion, was struggling to be born . . .'

Aurobindo died in 1950, but his work and influence continue and spread both through the Ashram he founded at Pondicherry and the books that he wrote. Perhaps the fundamental keynote of Aurobindo's thought was unity, the unity of all life, all consciousness, and all manifested forms. Out of this intense inner focus on the theme of unity, there emerged two years ago a movement called **WORLD UNION**, seeking to be not so much a framework for organising people, though it has a headquarters, Charter and members, as a wave and an awakening of consciousness, expressed through people in many and various ways.

**WORLD UNION** has now published, June 1961, the first issue of a bi-monthly magazine called *World Union*. Attractively printed and presented, this magazine carries a widely ranging group of articles by writers of both East and West. If it maintains its initial promise, *World Union* should undoubtedly become a significant vehicle for the expression of new age thought, and is, we hope, one of the forerunners of many such magazines sounding a universal note to come from the East. Until very recently, such publications have come almost exclusively from the West. May *World Union* symbolise the re-emergence and re-awakening of the East to take its full and active part in world affairs.

**World Union — Annual Subscription 10/- sterling. \$2.0 U.S.A.**  
**from 24 Rue Dupuy, Pondicherry, South India.**

## **Prelude to the New Age**

**A**LL this upheaval of the 'soil' of the world, spiritual, psychological and physical, all this disruption of the forms and of the familiar contours of our planetary life, had to take place before there could come the emergence of the Hierarchy into the public consciousness; all this had to do its work upon the souls of men before the new age could come in, bringing with it the restoration of the mysteries, and the rehabilitation of the peoples of the earth. The two go together. This is one of the major points which I am seeking to make. The disruption, disintegration and the completely chaotic conditions existing for the past five hundred years within all the kingdoms of nature have at last worked their way out into paralleling physical conditions. This is good and desirable; it marks the prelude to a better building of a better world, the construction of more adequate forms of life and of more correct human attitudes, plus a sounder orientation to reality. The best is yet to be.

from THE RAYS AND THE INITIATIONS